

English Translation of the Friday Sermon of 19th January 2001 Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV

Of His Signs is that He has created spouses for you from among yourselves that you may find peace of mind in them and He has put love and tenderness between you. In that surely are Signs for a people who reflect.

The Holy Quran. Al Rum [The Byzantines]: 22.

It is also necessary to pray before and after marriage, the prayer mentioned in *The Holy Quran*:

Those who say ‘Our Lord! Grant us of our spouses and children the delight of our eyes and make *each of* us a leader of the righteous’.¹

This prayer should be a regular feature and should continue even if one of the spouses passes away because the progeny is still there.

I would like to place before you some Ahadith of the Holy Prophet (peace and blessings of Allah be upon him). Hazrat Abu Huraira (Allah be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be upon him) said: *Generally while seeking a wife, four things are sought: wealth, beauty, family status, and faith.* He advised that one should give precedence to faith because that is the foremost and right choice.

Another companion relates that a person came to the Holy Prophet (peace and blessings of Allah be upon him) and said that he had received a marriage proposal from a woman of good family and high status but she is unable to bear children. He sought the Holy Prophet's (peace and blessings of Allah be upon him) advice who forbade him. Then the person visited the Holy Prophet (peace and blessings of Allah be upon him) the second time and the third time and he again advised him against marrying such a woman. The Holy Prophet (peace and blessings of Allah be upon him) said ‘You should marry such a woman who is fertile and loving, because I will be happy to have more following due to you’.

How one could know before marriage whether a woman is capable of bearing more children? It could be ascertained by looking at the family. If the parents have many children, their daughters will also bear many children and as regards to the other condition of a loving wife, that can be known through enquires. In a Hadith in *Sunan an-Nasai*, it is related that the Holy Prophet (peace and blessings of Allah be upon him) said that everything in the world is good and profitable, but the best is the righteous wife.²

In another Hadith, Hazrat Jabir ibn Abdullah (Allah be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be upon him) said ‘When one of you sends a

¹ *Quran. Al Furqan [The Criterion]: 75.*

² Abdul Rahman Ahmad ibn Shuayb al-Nasai.

proposal of marriage to a woman, if he is able to look at what induces him to marry her, he should do so'. I asked a girl in marriage, I used to look at her secretly, until I looked at what induced me to marry her. I, therefore, married her.³

Hazrat Mughira (Allah be pleased with him) relates that he intended to send an engagement proposal for a girl and the Holy Prophet (peace and blessings of Allah be upon him) advised him to see the girl before that because that would enhance love and affection.⁴ In our Jamaat this procedure is followed. Purdah is quite right, but it is not forbidden to see the wife-to-be. For instance, the would-be husband can visit the girl's house and both can see each other in the presence of the parents. There is no harm in it and this is what the Holy Prophet (peace and blessings of Allah be upon him) advised. Sometimes a photo can be provided, but it is better to see the girl in the presence of her parents. Hazrat Ibn Abbas (Allah be pleased with him) relates that once a girl came to the Holy Prophet (peace and blessings of Allah be upon him) and said that her father had agreed to give her in marriage to someone she does not like. The Holy Prophet (peace and blessings of Allah be upon him) gave her permission to refuse if she desired or accept if she wanted.

This is the procedure followed in our Jamaat. Sometimes I receive complaints from a girl that her parents have engaged her to a person against her wishes. I instruct the Islah-o-Irshad Department to look into the matter. If the complaint is correct, the engagement should be dissolved and if the girl is wrong then she should be admonished in a suitable manner. This procedure has always succeeded and the matter had been amicably settled.

Hazrat Ayesha (Allah be pleased with her) relates that she asked the Holy Prophet (peace and blessings of Allah be upon him) how can a virgin girl express her wish if asked about her marriage? He said 'If she keeps quiet that would be considered her acceptance of the marriage proposal'.⁵ As regards to marrying one's girl to a person outside one's own clan or family, the Promised Messiah (peace be upon him) had this to say: *It is a bad habit in our people that they do not want to give away their daughter to someone other than their clan and some even do not want to get married outside. This is a sort of pride and arrogance and against the Sharia. All are the creation of God the Almighty.*

*While seeking for a spouse one should see whether the person is pious and good-natured and not addicted to foul habits. Islam does not recognize any distinction in clans and gives importance to piety. Allah says that 'the best among you is the one who is more righteous'.*⁶

Some do not want a Syed girl to be married to a non-Syed. This tendency is not correct. The Promised Messiah (peace be upon him) was a Mughal and was married to a Syed lady and that too of a very respectable family. It is said that once the Promised Messiah (peace be upon him) was asked about the marriage of a Syed girl to a non-Syed, he replied, while mentioning the categories in the Quran there is no mention of not marrying a Syed girl to a believer. For the purpose of marriage, pure habits should be sought and a Syed girl, provided she is righteous, should be most suitable.

³ Abu Dawud Sulayman ibn Ashath. *Sunan Abu Dawud*.

⁴ Abu Isa Muhammad ibn Isa at-Tirmidhi. *Jami at-Tirmidhi*.

⁵ Muhammad ibn Ismail al-Bukhari. *Sahih al-Bukhari*.

⁶ Quran. Al Hujrat [The Inner Chambers]: 14.

Replying to a question about a marriage with those outside of the clan one who is not of the same status and clan, the Promised Messiah (peace be upon him) said ‘This is a very complicated matter and should be considered very carefully. If a person wants to get his daughter married to an Ahmadi who is outside of the family while there is a boy in the family who is of the same clan, the one who is of the same status and in the family should be preferred. But this is not obligatory. Everyone should be able to decide which one is better for his daughter’s best interest.

Another trend has also crept in our Jamaat that a widow does not remarry and prefers to stay without a husband all her life. This is against the teachings of the Holy Prophet (peace and blessings of Allah be upon him). The Promised Messiah (peace be upon him) says ‘When the husband of a woman dies, she considers remarrying to be sinful, although she is yet quite young. This is not correct. It is better and more righteous to remarry. Such a widow, who remarries to remain on the righteous path and does not care about the taunts of bad women, is the pious and righteous one indeed.

It is mentioned in the *Malfoozat* that there was an Ahmadi girl whose parents were non-Ahmadi and they wanted her to be married to a non-Ahmadi. While this girl wanted to marry an Ahmadi. Due to this struggle the girl reached the age of 22 years. These days the girls remain unmarried even till the age of 35 years and at that time the age of 22 was considered to be quite old. It is mentioned that the girl married an Ahmadi without her parents’ consent. The Promised Messiah (peace be upon him) was asked whether that marriage was valid. His Holiness (peace be upon him) said ‘Yes’. He said, in such cases an Ahmadi can act as a *Wali*, he may be nominated by the Emir or the Caliph of the time.

The young widows and the divorced women should be persuaded to remarry. However, if the widow or divorced has reached old age they are not obliged to remarry. Those boys who want to get married abroad should try to get a higher education especially in computer technology, MS or BS standard.

Since I have started laying stress on *Rishta Nata* there have arisen some problems. Before this I did not want to touch the matter even with a ten-foot pole, but now since divine direction I have started taking interest in this matter and I have found there is a great need to improve the situation. The Promised Messiah (peace be upon him) himself also kept a register in which were gathered the particulars of boys and girls and he used to suggest some proposals. So, in accordance with this I have also started *Rishta Nata* work and by the grace of Allah it is progressing satisfactorily.

The girls living in foreign countries can get suggestions from Pakistan provided they do not make their standard very high. They can be married in time and into good families. Some people misunderstood my announcement and they are sending me particulars of their boys and girls. They say that our boy is Matriculate or FA or Intermediate fail, but he is good and handsome, so please get him engaged in a foreign country. Similar is the case with the girls. I have never said that I will get their boys and girls married in England. This is pure misconception. I had never said that. In Pakistan we have a good system of *Rishta Nata* and the department has been considerably improved. Probably Hafiz Muzaffar Ahmad is in charge of the department and he is doing a good job. So, please do not fall into wishful

thinking and do not raise your standards very high. Try to get your daughters married early otherwise their life will be miserable and for that their parents will be responsible.

The Presidents of the countries should try to improve the functioning of the *Rishta Nata* department through auxiliary organizations like Ansarullah and Lajna Imaillah. The problems I am facing are that the parents do not send the particulars of their boys but are very keen in getting their girls married. They keep the boys for themselves and the marriage of girls is supposed to be my job. This is not fair. Parents should provide particulars of boys too so that it should be easier for me to find suitable match. About the boys they say, he can wait although he had reached marriageable age. My advice is that they should be married on time and my experience is that if the boys and girls are married on time, it prolongs their youthful life.

Parents are interested that their boys may be married abroad, but the particulars of these boys are such that no girl residing in foreign countries can accept such a boy. Sometimes such boys when they meet me, they express the wish to get married here (in England). I have no objection to this wish or that they drive a Taxi, because I have already said that it is an honourable profession and a source of earning a livelihood in an honest manner. But if they have no education or 10th or 12th grade, then the problem is that the girls here do not wish to marry uneducated or less educated boys, especially when the boys do not have a place to live, how can they marry such a person? The parents of the girls also have to consider the position. This is what is called *Kufuw*. Another problem is that sometimes the boys living in a foreign country marry in Pakistan for their own vested interests (to get tax relief or to get someone to serve their parents). Sometimes they play fraud and do not bring the bride after marriage. I find many such cases in Germany and other countries — especially in Germany. It is the duty of Amir Sahib to find out such cases and take them to task through the Umoore-Aama department. If it is found that they married fraudulently then they must be punished and could be ex-communicated from the Jamaat because they acted against the Quranic injunction of speaking the straightforward truth.⁷ Then there are some Ahmadi boys, who marry outside the Jamaat. Although it is permitted for the boys but if they do so where would the Ahmadi girls go? Moreover, there are other ill effects of such a marriage. One is that their children will be lost. Although marriage of an Ahmadi boy to a non-Ahmadi or a non-Muslim is permissible but as a result of that the children are lost forever. Another tragedy is that some Ahmadi girls marry non-Ahmadi boys and such reports are coming from Pakistan and such girls cause havoc for their parents. Sometimes the parents of girls are involved. They are, of course, punished by ex-communication by the Jamaat. In most of the cases such girls later realize their mistake and come back crying and lamenting. There is hardly any such marriage which proves successful, but that *success* means that they are dishonoured and destroyed in this world as well as in the hereafter. But for those who realize their mistake and come back crying and lamenting they are at least saved and can better their religious future.

There are some girls who marry non-Muslims. I have knowledge of some who married a Sikh or an atheist or a Hindu, in whose home there are idols. Such girls have no future and I know that their end is pathetic. They die in a miserable condition and a similar fate seizes

⁷ *Quran*. Al Ahzab [The Confederates]: 71.

their husbands. However, those are old stories and I do not want to repeat them. One thing that I want to stress upon is that if any girl does such a misdeed and marries some non-Ahmadi or elopes with some disbeliever, this does not mean that her other sisters who, if righteous, should be shunned and remain unmarried. Such problems do exist. *The Holy Quran* says none should be held responsible for the faults of others. If the whole family is corrupt that becomes visible and one should not marry into it, but if the parents are pious and the sisters are likewise, then they should not be penalized for the misdeed of one, because it is great sin and against the Quranic injunction — that no one will carry the burden of others.⁸ Sometimes the parents are pious but the children go astray, sometimes due to the wife and sometimes due to other reasons. *The Holy Quran* mentions about the wives of some of the prophets who were not pious and even the progeny of prophets has been mentioned who went astray. Who can be better than the prophets in connection with good training of their progeny? Sometimes the children go astray in spite of the best training because they do not accept the good admonishment. But to reject pious girls on account of wrong attitude of others is a great sin and such a person will be answerable before God.

As mentioned earlier there is a great tendency to get married abroad, some people say that they should send their boys and girls to foreign countries to be married. I had never said that as alleged by some and I do not remember having said such a thing. I said, those boys who are qualified they could be sent for and thus the problems of the marriage of the girls living abroad could be solved. This is a separate matter. To look for opportunities of earning one's livelihood has nothing to do with the marriage we have a separate department of Umoor-e-Aama for this purpose. There are other departments as well to help find better prospects. Sometimes this can be done through marriage too, but these two separate matters should not be confused. Those who want to have a good job in a foreign country should get themselves educated and trained in such fields as computer science. If they are qualified and able to get a good job they can be helped in finding a good wife.

Some parents waste their daughters' life by delaying their marriage on the pretext that they are young, but the real reason is that they use them as a tool to get their younger siblings better educated at their cost. This is a great sin. Some girls write to me that their parents did a great injustice to their older sister by delaying her marriage for their sake. A good proposal had come and the parents were not accepting it. I have instructed such parents very vehemently to get their daughter married. Now it is up to them to accept my advice or not and if they do not, they would be answerable to God.

Some people want to get married into a family of higher standard than their own. As a result of this tendency some girls are getting old waiting for a *higher standard* proposal. They should see their own standard and get married soon. In some other places another type of tragedy is taking place. Allah has made the father the guardian, but instead of that the mother is dominating and acting as guardian and the girls are also siding with the mother and due to this the marriages are being delayed and the girls are becoming older. If they have raised their standard, the other party has also their self-styled standard. This tendency is very dangerous and sinful and it must be eradicated from our society. God has made the father the guardian not the mother. Therefore the mother should accept whatever the father decides and

⁸ Ibid, Fatir [Originator]: 19.

should admonish the girls that their father is not their enemy and they should accept his decision and get married where he wants, otherwise they will remain unmarried and become old and no one will give them any attention.

These were comments, which I wanted to make in connection with *Rishta Nata* issues. These are very important and I am organizing the *Rishta Nata* department under divine command and in this connection I am facing the difficulties that I have mentioned. I hope the Jamaat will cooperate with me in this regard and these problems will soon be solved.

I thank God Almighty for helping me in this regard and I am happy to say that some matches which seemed impossible are being accomplished by the grace of God. I have cited an example several times that a person sometimes asks his child to lift a heavy load and secretly lifts that load himself. My Allah the Exalted helps me likewise. He does everything while outwardly the order is to me to do it.

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